

THE CLASSICAL WEEKLY

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While I was traveling recently in the Middle West to lecture for the Archaeological Institute of America I was told by a gentleman who by his own confession had never seen a copy of *The Classical Weekly* that he had been informed by a member of The Classical Association of the Middle States and Maryland that *The Classical Weekly* did not deserve to live because its editors had frankly abandoned Greek, declaring that Greek was doomed in America beyond possibility of saving, and were devoting all their energies to the cause of Latin alone. This statement so grotesquely misrepresents the attitude of *The Classical Weekly* that it is clear that either my Western friend had completely misunderstood his Eastern informant or that his Eastern informant had not carefully read the issues of *The Classical Weekly*. Vigorously as I personally maintain that Latin literature ultimately became in large part independent of Greek literature, I none the less admit two facts, first, that the birth of Latin literature, as we have it now, was due to contact of the Romans with the Greeks in those all-important two-score years that stretch from the beginning of the war with Tarentum and Pyrrhus to the close of the First Punic War, and, secondly, that Greek literature is as superior to Latin literature as it is to every other literature produced since Grecian days. It follows therefore that no classical journal can live by Latin alone. *The Classical Weekly* has held aloft always the banner of Greek and will do so as long as the paper endures. The student who would master Latin must know his Greek as well (see *The Classical Weekly*, pp. 161-162); the tendency of so many Latin teachers in school and college alike to neglect Greek is most deplorable. On the loftiest of grounds, therefore, the teacher and student of Latin are bound to take account of Greek as well. To intrude merely sordid considerations into this discussion, I may point out that the instinct of self-preservation should prompt teachers of Latin to uphold the cause of Greek, for the complete elimination of Greek from the school and college course will be but preparatory to a curtailment of the amount of Latin done in school and college. Indeed, already in the Middle West such curtailment of Latin has in some places followed on the heels of the displacement of Greek.

I shall recur to this subject early in the sec-

ond volume of *The Classical Weekly*. Meantime I shall embody in this editorial the following abstract, prepared by Dr. E. H. Sturtevant, of Barnard College.

C. K.

HAMILTON COLLEGE STILL LOYAL TO GREEK

President Stryker of Hamilton College promises that during his administration the college will not confer a degree that demands neither Greek nor Latin, or an A. B. degree without Greek. This welcome assurance is embodied in a spirited defense of Greek published in the *Hamilton Record* for January (see *The Classical Weekly*, p. 137), from which we reprint the following paragraphs:

Pause for a moment to consider the language itself as a wonderful instrument of exactness, and also as a great vehicle of that master faculty, imagination. As a discipline toward a just perspective and a refined taste it is incomparable. It is the tongue of delicacy and of accuracy, and these are parts of power. It trains discrimination in the use of terms and in the sureness of touch which goes with that. Training in tense and particles is directly tributary toward precision of thought. Greek does notably, preeminently offer this training. However insistent, the contention "that for mental discipline one subject is as good as another" is a crudity. The exercise, development and nutrition of the mind, as the constant implement of life, demands a training table. Pie and croquet do not build athletes. Steel cannot be forged and tempered and polished, except by definite and well-adapted apparatus.

We, who owe to Greece our democracy as we owe her our alphabet, may well in turn refuse the self-refuted Philistinism which declines to reckon with a force that pre-empted and that still occupies the highest ranges of the world's intellectual life, and by whose aid we must attain a juster synthesis of the present.

Latin and Greek differ; but they are complementary. They are mother and daughter. But together (writes Prof. Thomas Goodell) "they embody the forces whereby western Europe, underneath all differences, is nevertheless intellectually one." They are in one *classis*, with no third.

Religion must indeed reckon with the Hebrew mind as the paramount interpreter of our supreme relation to God: but be it remembered that "the fullness of times" was intellectually Grecian, that the diffusion of the gospel was upon a Grecian world, and by Greek as a vehicle of that diffusion—that the Hebrew idea became pervasive by means of Grecian words. To select Latin and eliminate Greek is to refuse what is the more original and valuable—to rest in a second-hand impression, to prefer that which does not stand for so much, and

which carries no such vital spontaneity. Modernity is still the excuse, that, and the pragmatism 'utility' that goes along with the illogical preference. The lopsided and half-way theory in many quarters is but a stalking horse against Greek. If it could dispose of that it would presently turn its tusks upon Latin too, with the same quarrel! For us of Hamilton the sharp alternative would be, whether the college should continue to be itself, erect and fearless, or lapse into something else. Any curriculum must, in details, be subject to living revisions: but that does not imply truncation nor recency to the entire classical idea. If there are any who would have this college cease its emphasis upon the foundational languages and elide Latin, as well as Greek, as requisite to a degree this writer does not know who they are. He hopes and thinks that few Hamilton alumni would thus see their college gelded.

With regard to the A. B. degree without Greek President Stryker says:

The present popular program asks "results" without regard to the quality. They who protect and abet it would market the product by changing the label. They defend the adulteration of goods and would give to prepared turnip the diploma of horseradish. They parade the 'economic' argument neglecting the social values of a ripe and rounded education, and the direct contribution of Greek thought and feeling toward this. It is a *cheapening* of "results", and ever that is a dear economy.

THE SECOND ANNUAL MEETING

The second annual meeting of the Classical Association of the Middle States and Maryland was held at George Washington University, Washington, D. C., on Friday and Saturday, April 24-25. The Friday afternoon session was opened by an address of welcome from Dr. Charles W. Needham, President of the University, who expressed his pleasure in receiving at the Nation's capital the members of an association whose special work is to preserve one of the most fundamental and necessary elements in education.

Inasmuch as the papers will be published in full in later issues of The Classical Weekly, they are noted in the briefest manner in this report. The first paper was on Principles of Teaching Latin, by Miss H. May Johnson of the Eastern High School, Washington. Miss Johnson gave reasons which justify the study of Latin, stated the essentials in the matter of vocabulary and syntax, and discussed the course of reading, concluding by emphasizing strongly the part which the personality of the teacher plays in all successful teaching. In the discussion which followed Professor Bristol expressed his pleasure in the stress which was laid upon the fact that Vergil is the crown of the preparatory school students' study of Latin. Professor Greene stated that in a high school with which he was familiar 800 out of a total of 1,200 students were studying Latin, induced thereto largely by the personality of the classical teachers, and that one ele-

ment in this growth was the plan of organizing the students into a Roman state. Professor Lodge approved the importance which Miss Johnson attached to personality, citing an instance of a teacher of Latin who by acknowledging her lack of sympathy with the idea of patriotism in general showed clearly her unfitness to teach the language and literature of a nation whose highest ideals found expression in devoted service to the State.

Professor M. W. Humphreys of the University of Virginia gave an interesting talk on Greek Inventions, or rather on Greek Discoveries, showing how many ideas supposed to be distinctly modern have their prototypes among the ancients, as, for example, the equivalent of our nickel-in-the-slot machine and even a form of the steam-engine and the fire-engine. Many scientific principles have in reality been merely re-discovered by modern scholars. Thus, Aristotle gives the same proofs of the rotundity of the earth that are given now and Apollonius in his analytical geometry showed clear knowledge of the theory of co-ordinate axes and of differential and integral calculus. Ignorance of Greek on the part of mathematicians accounts for the general misconception of our debt to the Greeks in these matters. Additional testimony was given by Professor MacRae with regard to some of the most recent physical theories concerning the true nature of the atom.

Professor William N. Baker of Haverford College in his paper on Slang, Ancient and Modern, gave many interesting and amusing parallels in Greek and Latin to some of our most modern colloquial phrases. It was shown that many of these latter had doubtless developed from conscious or unconscious imitation of classical turns of speech. The meeting then adjourned to attend a reception given to the association by the Washington Classical Club.

In the evening Professor Kirby Flower Smith, President of the Association, told in detail the various legends connected with the story of Sappho and Phaon. He concluded by setting forth himself what he conceived to be an entirely possible form of the legend. After this paper a series of amendments to the constitution was passed. By one of these it was decided that each State and the District of Columbia should have a Vice-President to represent it (except that New York and Pennsylvania should have two each), and that these Vice-Presidents together with the President and Secretary-Treasurer of the Association and the Editor-in-chief of The Classical Weekly should form the Executive Committee. It was decided that the dues should remain at \$2.00, but that in future The Classical Weekly can be secured within the territory only by membership in the As-

sociation (this provision does not apply to libraries and institutions).

The session on Saturday morning was opened by Professor John Greene, of Colgate University, who read a paper entitled, *How far does the Word Order in Latin Prose indicate the proper Emphasis?* His conclusion was that the ordinary rules laid down in the grammars are far too arbitrary and that owing to the universality of human nature the Latin and the English were closer together in the choice of order for the sake of emphasis than is generally supposed. In the discussion which followed, Mr. Dakin said that his suggestion to his students was, "Write this so that when you get done your readers will know that you *are* done". In sight translation, he continued, the student was told to "look for something to talk about". Professor Kellogg drew attention to the part which the laws of the rhythmical clausulae at the close of the sentence play in the order of words. This principle was fully recognized by the scholars of the Renaissance, so that they were able to enter more fully into the spirit of the ancient literatures in many ways than modern scholars commonly do. Professor Smith drew attention to Zielinski's work on the rhythmical clausulae. Professor Knapp thought that the moral of the paper was that teachers should themselves follow the advice they give to their students and read Latin aloud with a conscious effort to get the appeal to the ear rather than to the eye, remembering that the habit of the Romans of dictating their letters and books and of having slaves read to them, as well as the natural Roman bent towards oratory made Latin literature primarily intended for auditors rather than for readers, and hence best interpretable now by those who read it aloud. He mentioned in this connection Nettleship's suggestive essay in his *Second Series* in which he accounts for the difference between the periodic style of Cicero and that of Livy on the ground that Cicero's style is largely that of an orator addressing the people; his aim was therefore to be within the comprehension, and his style is simpler than that of Livy, which is addressed wholly to readers. Professor Smith added that Cicero had also to persuade his auditors and that perhaps the doctrine of climax had grown in part at least out of the effort to overcome the natural inattention of the listeners (the orator reserved his best efforts and most important thoughts to the time when he was sure of his auditors' interest).

Professor Mitchell Carroll of George Washington University read a paper on *The New Classical Philology*. Professor Carroll believes that a new era has opened and that the Classics have profited by the scientific trend of modern thought in a wider correlation with the study of literatures of all that will throw light upon the life of the ancients, es-

pecially in the domain of art and archaeology. An energetic discussion by Professors Lodge, Knapp and Wilson and Dr. Robinson followed, on the part which archaeology should have in classical teaching, Professor Carroll closing it by saying that we are now in the period of the copulative and not the disjunctive conjunction and that it is no longer a question of philology *or* archaeology but of philology *and* archaeology.

Professor Rees of Adelphi College, in his paper on *The Rule of Three Actors in the Greek Dramas* aimed to show that the rule must be interpreted for the best period, merely as meaning that not more than three actors participated in the dialogue, not as meaning that three actors were made to carry all the parts of a play.

Mr. J. B. Hench, Shadyside Academy, Pittsburgh, read a paper on *The Teaching of Vergil* (see *The Classical Weekly*, p. 149). At the outset, he advocated strongly the reading of Vergil before Cicero, chiefly on the ground of the interest of the story. Mr. Inglis objected to the reading of Vergil first on the ground of the difference in vocabulary and syntax from those of ordinary prose and the consequent unsettling of the students' knowledge which in the second year cannot have become firmly grounded.

Professor D. A. MacRae of Princeton University in his paper on *A Broader Approach to Greek* showed the inadequacy in point of vocabulary of the *Anabasis* as a preparation for college Greek and how this fact led to a greater use of translations in college than in the preparatory schools. He advocated the preparation of a list of simple, uncompounded words to be learned by the students in their preparatory course and said that he felt sure that the colleges would accept less in quantity if they could get more in quality.

At the afternoon session resolutions forwarded by the New England Association looking towards the securing of greater uniformity in entrance requirements were approved by the Association and further resolutions were passed empowering the Executive Committee to take all possible steps to induce the colleges in the territory of the Association to agree upon a reform of the entrance examinations in Latin. The Association then elected the following officers for the ensuing year: President, H. F. Dakin, Haverford School, Haverford, Pa.; Secretary-Treasurer, Charles Knapp, Barnard College, New York; Vice-Presidents, District of Columbia, Mitchell Carroll; New York, George P. Bristol of Cornell University and J. W. Scudder, Albany Academy; Pennsylvania, W. B. McDaniel, University of Pennsylvania, and J. B. Hench, Shadyside Academy, Pittsburgh; New Jersey, George D. Kellogg, of Princeton University; Maryland, H. L. Wilson, of Johns Hopkins University.

The Executive Committee was empowered to add Vice-Presidents for states not represented above.

Then followed four papers, *Aids in Teaching Caesar*, by Miss Mary E. Harwood of the Girls' Latin School, Baltimore, illustrating by the stereopticon various ways in which a teacher of Caesar can make Roman life real and living to young students; this was discussed briefly by Professor Knapp; *Aspects of the Speech in Vergil and the Later Roman Epic*, by Dr. Herbert C. Lipscomb, of The Country School for Boys, Baltimore, in which the use of speeches by the various Roman epic writers was discussed and also contrasted with that of the Greek epic; this was discussed briefly by Professor Smith; *Recent Archaeological Progress in Rome*, by Professor Harry L. Wilson, of Johns Hopkins University, and *The Excavations in Crete*, by Dr. T. Leslie Shear, of Barnard College. The last two papers were illustrated by the stereopticon and gave most interesting glimpses of the work that is being done in these vast fields.

A cordial vote of thanks was tendered to the George Washington University, the University Club and the Washington Classical Club. The time and place of the next annual meeting were referred to the Executive Committee with power.

T. E. W.

REVIEWS

Coin Types, Their Origin and Development. By George Macdonald, Honorary Curator of The Hunterian Coin Cabinet, University of Glasgow. Glasgow: James Maclehose and Sons (1905). Pp. 239.

Until the publication of this book no satisfactory explanation of the motives which determined the selection of types on Greek and Roman coins had been advanced. The view which was accepted up to the time of Ridgway's revolutionary attack (*Origin of Metallic Currency and Weight Standards*) was that religious influence dominated the choice of types. The student who began his numismatic reading with Gardner's *Types of Greek Coins* and Head's *Historia Numorum* may well have been puzzled by the forced religious interpretation put upon many coin types. For example, the tortoise on the Aeginetan series was claimed as a symbol of Aphrodite, who is sometimes represented in sculpture as standing with one foot on this reptile, though our knowledge of the connection ends here; and the sepia on Eretrian coins was assigned upon no evidence to the cult of Poseidon. So also the explanation as religious symbols of the mule-car on coins of Rhegium, the crab at Agrigentum and the astragalos at Himera is unconvincing.

Still further into the realm of speculative fancy are we led when the rose on coins of Rhodes is accounted the attribute of Aphrodite, or, if not

of Aphrodite, then of some other deity. And how shall we trace a religious significance in the sickle-shaped harbor on the coins of Zancle? These latter are merely "types parlants" or punning allusions to the name of the city, of which there exist many clear instances, e. g., the wild celery (*σέλινον*) at Selinus, apple (*μῆλον*) at Melos, lion's head (*λέων*) at Leontini, pomegranate (*σίδη*) at Side, seal (*φώκη*) at Phocaea, cray-fish (*ἀστακός*) at Astacus.

Quite as perplexing is the so-called commercial theory, originated by Ridgway not to supplant but to supplement the religious theory, according to which many devices representing local animals or products are said to indicate the old local barter-unit of the days before metallic currency. Starting with the fact that the ox served as a unit of value before coins were used, Ridgway assumes that each district employed as a unit peculiar to itself some animal or product of the locality. This theory, while admittedly brilliant, and even specious on the face of it, assumes as truths many facts which remain to be proved. Beyond question Cyrene and Cyzicus traded respectively in silphium and tunny-fish, but that these ever formed a currency has not been demonstrated, and a tortoise-currency, a shield-currency or cuttle-fish (!) currency seems less credible.

But these hypotheses fail to make clear the origin of types, and the religious theory is especially weak in the case of archaic types. The simple badge theory of our author, which applies to types proper as well as to the subsidiary devices, or, technically speaking, 'symbols', is the only comprehensive principle on which to found an explanation. Postulating that no theory is satisfactory which does not explain archaic types, and insisting upon the identity in character and function of types proper and 'symbols' or secondary devices, Macdonald proves that types and 'symbols' alike are the badges selected by the state and mint-authorities as guarantees of the weight and quality of the coin. The motives controlling the selection are several. The punning principle, the allusion to local flora and fauna or features of the city and city-life, the religious motive and the decorative instinct all play a part. The nine-fold classification of coin-types in Hill's *Handbook of Greek and Roman Coins* can be reduced by half, and immensely simplified by a recognition of four governing motives, the religious, the commemorative, the decorative and the initiative. Often two or more of these motives combined to determine the choice.

Historically considered, the commemorative influence was all-powerful in the archaic period, though the decorative influence was seldom in abeyance. The religious motive, while not primary and exclusive, soon gained a wide supremacy and in the case of Greek coinage is predominant from

the fourth century on. Roman coinage proper does not begin until the tradition is well established that the "gods or their emblems were alone deemed worthy of representation on the money", as Head wrote. Hence the religious character of its types.

It is not possible in the short space here allotted to do more than indicate that a rational hypothesis on which to base the study of the origin of types has been formulated by Macdonald. The badge thesis as here presented constitutes the first of a series of five lectures written in the usual impelling style of the English scholar. The remaining lectures trace the development of the principle throughout Greek and Roman pagan issues, the Christian period of Constantine the Great, and the Byzantine rulers, and in rapid sequence carries the evolution to modern times.

The new theory has already met with approval from such experts as Hill (*Historical Greek Coins*, 1906) and is reflected in current literature in the accurate though non-technical articles on Common Greek Coins written by Hands in Spink's *Numismatic Circular*.

One point deserves special notice: Macdonald holds a radical view regarding the origin of the peculiar incuse fabric of the early coins of Magna Graecia. This he considers merely a sign of local fashion (the motive for which is lost), which gives to coins within certain geographical areas a homogeneous appearance, as, for instance, the smooth reverses on the coins of Cyprus and Etruria. Lenormant's theory was that the Pythagorean brotherhood exercised a political influence which led to something like a federation between the Southern Italian towns, and that the uniform incuse fabric typifies this union. Babelon (*Traité des Monnaies Grecques et Romaines*, 1907) and Hill (*Historical Greek Coins*, 1906), accept Lenormant's view, and the latter suggests that the back and front of the same figure on these coins may express one of those "ten pairs of contraries" of the Pythagorean system.

Macdonald points out real difficulties in the federation theory, and yet one cannot help thinking that the fabric is bizarre enough to arrest attention. One hesitates, however, to attribute so great influence to Pythagoras in affairs of the state, or to adopt unreservedly Hill's suggested symbolical explanation such as mystics of the school of Jacob Boehme would eagerly accept. Happily neither Mr. Hill nor M. Babelon is of this persuasion, and the weight of their authority counts for much in this unsettled problem.

AGNES BALDWIN

BARNARD SCHOOL FOR GIRLS, New York City

The Silver Age of the Greek World. By J. P. Mahaffy. Chicago: The University of Chicago Press (1906). Pp. vii + 482. \$3.00 net. This is simply a revised edition, under a new

name, of *The Greek World under Roman Sway* from Polybius to Plutarch, published in 1890 and now out of print. It contains about 35 pages of new material, consisting of a new chapter on Hellenism in Upper Egypt, besides a few additional pages and a goodly number of new foot-notes. The index, too, is much more complete. Further than this, the revision consists mainly of improvements in grammar and style, and the correction of previous misstatements, and consequently the author does not seem to be justified in giving a new title to the second edition.

The present work is the third in the author's series on the social life of the Greeks, the purpose of which is to give a "picture of Greek life, not in its trivial details, but in its large and enduring features. A more than incidental notice", continues Dr. Mahaffy, "of the peculiarities of food and dress, and of the plan and arrangement of houses, is but weariness and idle labour. We want to know how they reasoned, and felt, and loved; why they laughed and why they wept; how they taught and what they learned". The successive periods covered are indicated by the titles of the books: the two previous volumes are *Social Life in Greece from Homer to Menander*, and *Greek Life and Thought from the Death of Alexander to the Roman Conquest*; in the book under consideration the author discusses Greek life and civilization from 146 B. C. down to the accession of Hadrian; a fourth volume, which the author hopes to write, will treat the period from Hadrian to Julian. These special titles are misleading to the uninformed; it would have been better, perhaps, to use the one general title, *The Social Life of the Greeks*, for all of these volumes.

The Gurob mummy cases came to light when *The Greek World under Roman Sway* was already in press. These and other Egyptian finds form the subject of the new portions of the second edition. The Gurob papyri revealed the existence of a large settlement of Greek and Macedonian soldiers in the Fayûm in the time of the second Ptolemy. Here they lived comfortably on lands granted them by the crown, on the slopes descending to Lake Moeris, and employed the native population of the villages to till the soil. They had no political life, but many privileges and plenty of taxes. It is interesting to note that they brought their wives from Greece. They were well educated, and in this remote "island of Hellenism" they wrote good Greek and read such classic authors as Homer, Plato, Euripides and Epicharmus.

Much inferior was the Greek written by the Greek settlers around the Serapeum of Memphis. The papyri found here show that the native Egyptian influence in social and religious matters was stronger than in the Fayûm, owing to intermar-

riage and the establishment of the Egyptian priesthood by the Ptolemies. Just as in Ireland the offspring of English fathers and Irish mothers became more patriotically Irish than the natives, and just as the recognition of the Roman Catholic Church in Ireland prevented union with the English, so argues Dr. Mahaffy, the children of Greeks and of Egyptian women were far more native than foreign, and the restoration of the temples and the priests to their rights stereotyped the people as Egyptian in spite of Hellenic influences.

Our information in regard to the life and thought of the "silver age" is derived mainly from Strabo, Dion Chrysostom and Plutarch, besides the papyri, inscriptions and excavated sites. The new chapter just summarized shows the character of the author's treatment of Hellenism on its outskirts; for the centers of Greek culture the materials are much fuller and the picture all the more complete. The work is distinctly Dr. Mahaffy's own; his judgments are based on a first-hand study and sympathetic reading of the authors in the Graeco-Roman period who throw light on the life of these times. He has made greater use of ancient than modern books, for, while he may be charged with failing to take account of some of the literature and inscriptions that have appeared since the publication of the first edition, one is amazed at the extent of his knowledge and the intimacy of his acquaintance with postclassical Greek literature. Indeed, it is only fair to recognize our indebtedness to him for arousing a greater interest in the times after Aristotle.

The characteristics of the second edition are, in general, the same as those of the first, for there have been no radical changes. There are the same digressions, the same irrelevant remarks, the same lack of systematic arrangement of the accumulated material. Modern parallels to the events of ancient history figure with no less prominence than before, a practice which the author defends elsewhere as instructive and as showing "the modern, the essentially human, and therefore universal, features of the Hellenic race".

CHARLES W. PEPFLER

EMORY COLLEGE, Oxford, Georgia

CORRESPONDENCE

I have read with the greatest interest the description given in your number of April 11 by Professor Wilson of the collection of classical antiquities acquired by him for Johns Hopkins University during his stay in Italy last year. We at Columbia have gradually within the past ten years or more been getting together a similar working collection, which—withstanding lack of adequate funds—already numbers many hundred specimens; and the graduate students will unite, I am sure, in declaring that they have received an impetus and inspiration in

their work by being enabled to handle and study original objects happily preserved from the wreck of the past. "Of even greater importance" (than the large museum-collections), writes Professor Wilson, "is the smaller working collection of the University, which fulfills in a general way the functions of a scientific laboratory. Nothing has more power to attract and hold the attention of students, to awaken and sustain their enthusiasm, than the constant presence of the tangible remains of antiquity, the actual work of Greek and Roman hands. To students who by daily contact have become familiar with these things and understand their significance, the men of old are real persons and classical literature becomes the expression of a real life".

I wholly agree with Professor Wilson in all that he says, but would carry the principle even farther than he. I would not confine such collections to our universities, but would extend them (of course to a lesser degree) to our colleges and high schools, in fact to all schools wherever the classical languages are seriously taught. In the earlier years of classical teaching, certainly all insistence must be placed on grammatical drill and correct translation; but should the school, or even the individual teacher, be in possession of, say, a coin of Caesar or of the Gauls, another that was in circulation during Cicero's consulship or in Vergil's day, a pretty silver *denarius* showing Aeneas carrying away the Palladium, with the little Iulus dragging at his hand, or a Carthaginian copper with the *caput acris equi*—and pass them about among the class at the proper moment, he would quicken the interest of his boys and girls in the *living* past without in any way interrupting their necessary linguistic drill. And a few such objects of perfect authenticity are within the reach of anyone.

It is my privilege to spend every summer in Rome where (without ever setting foot in an antiquity shop) I am brought constantly in touch with recent casual discoveries, and my opportunity for picking up at small expense all kinds of interesting objects proves a temptation too strong to resist. I do not refer here to objects of art or great value, for the Italian authorities put a ban on the exportation of these, but to the smaller things that illustrate ancient life and history, just the things, in fact, that are useful for the purposes defined above. And at the risk of being dubbed "antiquity dealer" by the profane and unsympathetic, I have for some years past offered for sale, especially to colleges, schools and teachers, such things as I have acquired. I am delighted with the success of this my "missionary enterprise", which has led to the formation of small collections in numberless schools and colleges, especially in the Middle West and New England States. A slight notice inserted by one of the

editors of the Classical Journal resulted in the distribution of large numbers of Roman coins—a veritable 'scramble' it was—among teachers and pupils of Indiana and neighboring States, and I believe each piece will act as a little talisman to stimulate interest in the Classics. But the Eastern schools lag behind the West, and it is in the belief that many of your readers would welcome the opportunity of getting a few illustrative specimens at a moderate cost that I venture to ask space in The Classical Weekly. I should be glad to correspond with anyone interested who will write to me at the address below.

GEORGE N. OLCOTT

438 West 116th St., New York.

Professor J. T. Allen, of the University of California, assures us that a freshman once translated *ὅς δὴ γῆραι κνυβὸς ἔην* (Od. 2.16) by "who was bent on the widow"!

Miss Lydia M. Dame, of the Girls' High School, Brooklyn, supplies the following:

Teacher: Give me two reasons why Dido is clothed in purple.

Pupil: Well, it was the royal color, and she must have been in second mourning for Sychaeus.

Professor Walter Dennison, of the University of Michigan, who is to be annual professor at the American School of Classical Studies at Rome in 1908-1909, is planning to visit the battlefields of Caesar this coming summer, and takes pleasure in inviting any who wish to accompany him. The plan is to meet in Paris about July 20 and spend

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For detailed information consult the Announcement of the Summer Session, 1908, which will be sent upon application to the Secretary of the University.

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perhaps three weeks on the excursion. He would be pleased to hear from any who wish to go. For further details see The Classical Journal for February last, p. 160; further announcements concerning the trip are promised in the May or the June number of the same Journal.

THE CLASSICAL WEEKLY

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